Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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OBITUARY.

JOHN EVANS, LL. D.

The character of Dr. Evans, not only as a scholar and a Christian minister, but also as an advocate of the charitable and beneficent spirit of the gospel, as well as of the plainness and simplicity of its doctrines, is worthy our high regard and our sedulous imitation. He died at his house, in *Islington*, January 25, of the present year, having been more than 35 years Minister of the Morning General Baptist Congregation, in Worship-street, Finsbury-square, London.

The following obituary notice of this amiable and worthy divine, is from the Monthly Repository of March last.

Born at Usk, in Monmouthshire, Oct. 2, 1767, Dr. Evans traced his descent, through an almost unbroken line of Baptist ministers, from a Thomas Evans; one of the ministers ejected by the Act of Uniformity. He acquired at Bristol the elementary parts of his education, and in November, 1783, became a student in the Bristol Baptist Academy, over which his relative Dr. C. Evans then presided as Theological Tutor. About this time, being convinced of the obligation of a personal profession of Christianity, he was baptized with twenty-seven others by his relative Dr. C. Evans. Dr. Evans preached his first sermon before the age of seventeen, and on various occasions, before he finally quitted the Academy, he exercised his talents in supplying the places of several ministers in different parts of the country.

After remaining some time at the Academy, Dr. E. went to Scotland in 1787, where he passed three winters as a student at the College at Aberdeen, then adorned by the talents of Drs. Campbell and Gerard; a fourth winter was spent by him at the University of Edinburgh. Having attained the degree of A. M., he returned from Scotland in June, 1791.

Although educated in those tenets which are designated *orthodox*, it would seem that his liberal and feeling heart shrank from the unamiable views of God and man which they presented. Entertaining serious doubts respecting the truth of several of the Calvinistic doctrines, he in 1791 accepted an invitation from the morning congregation of General Baptists, at Worship Street, in London, where, after officiating a few months, he was chosen pastor, and ordained May 31, 1792. This his *first* proved his *only* pastoral engagement, and, after thirty-five years of uninterupted harmony, terminated but with his existence. Of his friends and associates, Messrs. Evershed, Kingsford, David, Worthington and Winter, (now Dr. Winter,) who assisted at his ordination, all except the last have passed before him to their long rest.

Deeply impressed with the truth and importance of the leading principles of the denomination he had thus joined, and actuated by the laudable desire of reviving the cause, Dr. Evans upon his settlement drew up an Address to the General Baptists, and an Appeal to Young People on the Necessity and Importance of Religion, both of which are contained in the recently published collection of his Tracts.

His ministerial labours, however, were by no means exclusively confined to his own immediate denomination. For fourteen successive winters, from 1795 to 1810, he and his intimate friend the late Hugh Worthington, in conjunction generally with various other ministers, but during one winter by themselves, carried on a series of lectures on the Wednesday evenings at Salters' Hall upon practical subjects. During several years also he had a permanent engagement as afternoon preacher at the Presbyterian Meeting-house in Leather Lane, Holborn, since converted into a Trinitarian place of worship.

The Sketch of the Denominations of the Christian World, by which the name of Dr. Evans, to adopt the words of the preacher of his funeral discourse, "has become identified with the history of religious opinion," first appeared in the beginning of the year 1795, in the form of a shilling pamphlet. The circumstances that gave rise to this production are curious, and are narrated in the later editions of the work. The rapid sale of the first impression called for a second edition in July of the same year, and during a period of about thirty years, fourteen successive editions, comprising in all 100,000 copies, have been circulated: and a fifteenth edition, now in the course of publication, had been completed by the author immediately before his last illness. The book has been translated into Welsh and various continental languages, and several editions have appeared in the United States of America. In his dedication of the fourteenth edition to his friend the late Lord Erskine, the author, after noticing the extensive circulation of his work, thus adverts to the impartiality by which it is so singularly distinguished, and to the inconsiderable sum for which he parted with the copyright: "Its impartiality has been the basis of its popularity. That it is altogether free from religious bias the author does not aver—but he has strove to divest himself of prepossession. The zealot has complained that in the perusal of the Sketch the opinions of the writer cannot be developed. This is a flattering though involuntary testimony to the accuracy of the work. Were vanity, my Lord, the object of the writer, it has been satiated: but a philosophy inferior to that of his Divine Master would have taught him to suppress so ignoble a passion when desirous of informing and improving mankind. Were filthy lucre the end in view, then indeed he has been disappointed. Unfortunately, the author sold the copyright of the Sketch for ten pounds; but his friends have administered to him a negative consolation, by reminding him that a similar sum was paid for the copyright of Watts's Hymns, as well as of that gigantic product of human genius, Paradise Lost."

In August, 1795, Dr. Evans married Mary, one of the daughters of the late Rev. John Wiche, for nearly half a century General Baptist Minister at Maidstone, and the friend and associate of Foster and Lardner. Of this union, productive to both parties of the most solid and lasting domestic happiness, three sons now live to cherish the remembrance and emulate the virtues of their father. Shortly after his marriage he opened a seminary, which after conducting it first at Hoxton Square, and subsequently at Islington, with continued respectability and success for about thirty years, he ultimately relinquished in 1625, to enjoy that honorable leisure to which his previous exertions had so justly entitled him.

The observation, however trite, that the happiest portion of a man's life is that which affords the least material for the pen of the biographer, may be correctly applied to the long series of years which followed Dr. Evans's settlement and marriage, during which the uniform tenor of his life, marked by the constantly recurring duties of his pulpit and his school, was interrupted by few events beyond the preparation and publication of those numerous works on which he delighted to employ his intervals of leisure. The cultivation also of his numerous friendships constituted another favourite relaxation after the duties of his school. But about the year 1815, the symptons of a complaint appeared, which, baffling all medical and surgical skill, gradually advanced upon him, and terminated after a few years in the loss of the use of his lower limbs. This afflictive malady, rendering him wholly dependent on the assistance of his family, materially interfered with that active personal intercourse which he had been in the daily habit of enjoying with his various friends. It, however, enabled, or rather compelled, him to apply himself with increased ardour to his literary pursuits, and to the cultivation of those friendships which, from the distant residence of the parties, many of them beyond the Atlantic, admitted only of epistolary intercourse.

In September, 1819, a gratifying testimony of the estimation in which his character and talents were held in the United States of America, was evinced in the degree of Doctor of Laws, then conferred on him by Brown University in Rhode Island.

A twelvemonth, however, had scarcely elapsed before he had to sustain one of the heaviest afflictions to which humanity is liable. His third son, Caleb, whose strength of understanding was equalled only by his sweetness of disposition, after completing his education at the University of Edinburgh, became an efficient coadjutor of his father in the instruction of youth, and shortly afterwards also devoted himself to the Christian ministry. His services had been listened to in various pulpits, as well in the country as in the metropolis, with great admiration and interest: the reviving hopes of the General Baptist denomination, to which he had from deliberate conviction attached himself, had already anticipated in his rising talents a brilliant ornament and powerful champion of their depressed cause: and the fond wishes of his exulting father had already beheld in him his probable successor in the pulpit and in the school: when by an inscrutably mysterious providence all was marred by death—and by death rendered more awful by its suddennes and its origin. This beloved son died Dec. 6, 1820, after a few days' illness, in consequence of having swallowed a scarlet bean. The spirit of the parent was indeed wounded: the hopes of Christianity alone supported him; and on resuming his pastoral duties he delivered an affecting discourse on resignation, which was listened to with painful interest.

For the last few years, although his regular discharge of the duties of his pulpit, and, while it continued, of his school, might have prevented his friends from inferring any peculiar decline of his bodily strength, closer observers perceived that his fragile existence depended on the unremitting attentions of those about him, and that his debilitated frame must inevitably sink under any material accession of indisposition. He had on the last Christmas-day exhibited an extraordinary degree of cheerfulness in the society of a few cherished relatives and friends, and on the Sunday which closed the year, he preached with more than his wonted animation. But on the next day a severe cold, which confined him to his bed, gradually wore down his scanty strength, until at last he tranquilly expired on the 25th of January, in the 60th year of his age.

His remains were on Thursday, the 1st of February, followed to the tomb by a numerous train of relatives and friends, and the funeral procession received a peculiar interest from being attended from his house to the grave by the children of the Wood-Street School, an institution supported by four congregations, that of Worship Street being one. His friend, the Rev. James Gilchrist, pronounced an impressive address at the interment before a large concourse of assembled spectators, and on the following Sunday morning delivered an affectionate funeral discourse from Heb. xiii. 7, to a crowded and deeply attentive audience.

The death of this estimable man has left a void in the religious world, and particularly in the denomination to which he more immediately belonged, that will not be speedily or easily filled up. Besides his pastoral connexion at Worship-street, Dr. Evans occupied various important stations among his own denomination. For upwards of twenty years he filled the office (now held by Mr. Smallfield) of Secretary to the Annual Association of General Baptists, holden at Worship-street on the Tuesday in Whitsun-week, under the appellation of the *General Assembly*. He was likewise for many years Tutor of the institution supported by that denomination for the education of young men for the ministry, and which, since his resignation in 1818, has been ably superintended by Mr. Gilchrist. For many years preceding his decease, he was a member of the General Baptist Committee. When requested to take his part in the late Lectures on Baptism, suggested by that Committee, the sense of his corporeal debility almost deterred him from the task: but his enthusiasm being soon roused, no lengthened persuasion was requisite: and the vigour and ability with which he fulfilled the duty assigned him, left an indelible impression on his hearers. Designed as these lectures were to induce attention, especially among the more enlightened portion of Christians, to a question for which a full and fair discussion had long been sought, but in vain, the interest excited by their delivery, and the discussion occasioned by their subsequent publication, gave Dr. Evans the highest gratification, and added to the last few months of his life a spirit and zest to which his family still look back with a pleasing recollection.

Besides the Sketch of Denominations, Dr. Evans was the author of numerous works, some topographical and others of a miscellaneous character, but all breathing that spirit of charity of which he was so ardent an apostle and so conspicuous an example. His detached Sermons and Tracts were in 1825 collected by him into a single volume, enriched with a portrait. He likewise contributed frequently to the periodical journals, and particularly to the former series of this work, in which his recent articles on Milton evince an unabated vigour of mind. He had read with peculiar interest the newly-discovered theological work of that immortal bard, and felt no common exultation in claiming brotherhood with him, not only as a Unitarian, but also in the more specific character of a General Baptist. For the Christian Moderator he lately contributed a series of Biographical memoirs of several leading deceased Arian ministers.

Few words may suffice to describe Dr. Evans's theological sentiments. As a Baptist, he maintained the essentially personal nature of Christianity, and the right and duty of private judgment and individual conviction in matters of religion. As a *General* Baptist, he warmly advocated the unlimited, unpurchased goodness of God. Resting on these two great principles, he seldom wandered into controversial discussion upon topics less immediately connected with practical religion: for he considered real religion as depending on what we *do*, rather than on what we *think*. In his estimation the greatest *heresy* was a WICKED LIFE. But he was not without his opinions on the various subordinate topics that divide Christians, nor was he backward, on proper occasions, to declare and maintain them, as his sermon entitled "The Christian Minister's Retrospect," and his "Letter to Dr. Hawker," testify. A firm believer in the personal unity and paternal character of God, he claimed the appellation of Unitarian in its wider, and, as he contended, only correct application. On the person of Christ, though he never attained, nor perhaps desired to attain, that confidence professed by many, he never appears to have seen reason to give up the doctrine of our Lord's pre-existence. Of Universal Restoration he was accustomed to say it was what every good man must wish to be true, but he seemed to think it wanted that conclusiveness of scriptural evidence which could justify a full conviction of its truth. To the theory of philosophical necessity he was no friend.

The great principles of civil and religious liberty ever found in Dr. Evans a firm and consistent advocate.

In the pulpit his chief characteristics were animation and simplicity. His melodious voice and easy delivery, joined to an extraordinary fluency of extemporaneous composition, eminently qualified him for pulpit eloquence.

The constant affection with which Dr. Evans discharged the several duties of a husband and a father, can never be effaced from the recollection of those to whom he bore those endearing relations. The benevolence and charity he so earnestly inculcated from the pulpit and the press, were fully exemplified in his own life, and few have left a more widely extended circle of friends, among whom were many who held the most opposite theological sentiments. Notwithstanding his close connexion with a religous denomination, small in its number, and differing in many particulars from their fellow Christians, the exclusive spirit of party, the *odium theologicum*, found no place in his heart: and though a minister, he had nothing of the priest about him; and his exhaustless fund of general information and anecdote enabled him largely to contribute to those delights of intellectual intercourse which his cheerful temperament and social disposition eminently qualified him to enjoy.

His general character exhibited a rare assemblage of the nobler qualities that adorn humanity. His piety was without a tinge of bigotry, his charity without the shadow of ostentation. He was manly, generous and frank; and in him the elements were mingled so happily, that they constituted in their combination a beautiful symmetry and and consistency of character. His amiable virtues, indeed, can be fully and adequately appreciated by those alone who were united to him by the ties of conjugal and filial affection: and with them the unavailing tear can only be dried by the prospect of a blessed reunion in that immortal state where the wise and good of every age and clime shall be assembled, and death and separation be known no more. "They that turn many to righteousness shall shine as the stars for ever and ever."

J. E.

DOCTRINAL.

In the two last numbers of the Register we have given extracts from a letter addressed by a Unitarian of Charleston, S. C. to the editor of the Charleston Observer. The following continuation of the extracts contains some expositions of passages, which we think many of our readers will be pleased to peruse.

"You next claim for your sect the exclusive admiration of the great 'mystery of godliness, God manifest in the flesh.' If you urge this quotation as a proof of the Trinity, I presume you must have forgotten that it is one of the most corrupt passages that disfigure the records of our faith—that the word *God* has been surreptitiously inserted for the true reading, *He who*—that Griesbach has amended the passage to that effect in his edition of the New Testament—and that Sir Isaac Newton has written a tract on the subject, which must convince every mind open to conviction, and which probably more than forty Unitarians of this city would be glad to lend to the editor of the Observer, if he would condescend to peruse it.

"But grant that the passage is as genuine as you please, you are extremely mistaken in supposing that Unitarians do not believe in the *proposition* it contains, as firmly and devoutly as yourselves. On what grounds can you quote it as peculiarly a Trinitarian statement? Because God was manifest in the flesh, does it follow that God was the flesh itself? Or, rather, does not the very proposition in question, if language have any meaning, imply exactly the reverse of your idea? When it is said that God is manifest in the works of nature, would it not be almost atheistical to conclude from it, that therefore the works of nature are God? Now this appears to us a perfectly parallel case. So far as the wisdom, the power, the spirit, the truth, the holiness, and the purposes of God were exhibited in the person of Jesus Christ, so far do we esteem him to be God manifest in the flesh. Be careful, I beseech you, lest by insisting on any more literal meaning, you push both us and yourselves to conclusions from which reason and religion would start back appalled.

"You next quote Thomas's exclamation of astonishment at the sight of his risen master, as a logical proof of the divinity of Christ's person. But this is imposing a gloss upon that sentence which it will by no means bear, and which you would condemn Unitarians for employing at any time in the same manner. Do, sir, but consult the passage in which it occurs, and consider for one moment all the circumstances of the case. The simple fact in question was, whether Jesus had risen from the dead. Thomas at first disbelieved it; but when he felt with his own hands the wounds and the flesh of his Master, he became convinced—convinced of what, pray? That Jesus was the everlasting Jehovah? Surely, there is nothing in the circumstance of a person rising from the dead, to warrant so monstrous and violent a conclusion as that. This, however, is the exact and true course of reasoning of all Trinitarians who quote Thomas's exclamation in favor of their own views. They make Thomas, as if he were a mere child, infer the divinity of Christ from his resurrection! They forget that it is repeatedly mentioned in scripture, that "*God* raised him from the dead.' They forget that such reasoning as theirs would equally make Lazarus the Supreme Deity! They forget that Thomas was at that moment in an utter extacy of astonishment, and was as far as possible from that state of mind, which should cause his expressions to be received as the deliberately delivered articles of a metaphysical creed. They forget the impropriety of converting a mere interjection into a doctrine. They forget that the apostle's grateful and pious language rather represented his sense of the wonderful power of the Deity in *raising* his beloved Master from the tomb, than his own theological views of the *person* of that Master. I have not stated here one half of the considerations, which have, at different times, been addressed by Unitarians, to repel the mistaken force of this much abused text; but I am willing to leave the passage now to the further reflections of every candid and considerate mind.

"You next profess to misunderstand Unitarians for ascribing paramount divine *authority* to Christ. A few words shall show how inaccurate and unguarded are your expressions and apparent principles on this topic. If Jesus Christ were not "a creature," I would ask you what was the meaning of the apostle in calling him *the first-born of every creature*? Further, supposing him only a creature, I would ask you, whether, if you really thought he uttered the commands of God, you would make any difference between obeying *him* and obeying *God*? How, then, can you taunt Unitarians for regarding their authority as in this respect equal? Do you consider the inspired commands of Moses to the Israelites as of less authority than if Jehovah himself had spoken constantly to them from Horeb? And, to come closer home to your own belief and practices, would you not quote all St. Paul's Epistles, as of *equal authority* with the Sermon on the Mount? If you were in a foreign country, would you yourself make any difference between a command that came direct from the President of the United States, and obeying one that came from his accredited ambassador? You surely, then, must abandon this dangerous and strange position. If it have any force against us, it must arise from the unworthy insinuation, that we believe Christ came on *his own* authority, and not in the name and by the direct commission of God his Father. Is it right to leave such an impression on the minds of your readers?

"Equally untenable and inconsiderate is your next charge, that we *deny the Lord who bought us*. If the expression *Lord*, in this passage, refers to the Sovereign Jehovah and the everlasting Father, who bought our race from the consequences of sin, by the provisions in the gospel of his suffering Son, I can assure you that this great truth lies at the basis of our whole system. If, on the other hand, (for it is yet an unsettled point among the best critics,) *Jesus Christ* is here referred to by the title Lord, so far from denying him as our Lord, our spiritual *Sovereign*, our Master, I can still further assure you that this great doctrine is the *next* article of our system, and reposes immediately upon the other. We receive him as the Messiah, who, by his life, doctrines, sufferings, example, death, and resurrection, has *bought* or rescued all his sincere believers from sin and its deplorable consequences. That the slightest reference is made here by the sacred writer to denying the modern notion of the deity of Christ, is an unauthorized gloss fastened upon the passage. There is nothing in the chapter wherein it occurs, to warrant such an interpretation, but every thing to oppose it. The apostle, as you will see, sir, is speaking of those who permitted and inculcated extremely immoral and vicious *practices*, whereby the authority of Jehovah (or of his Son, for I am indifferent which of the two is referred to,) was 'denied' and renounced. Such, sir, was the nature of the '*damnable heresies*' to which the apostle refers. If you can shew, from any quarter whatever, that he makes the least allusion to doctrines respecting the *nature* of the Deity or of Christ, I will cheerfully acknowledge the propriety of your better application of the text.

"Your disclaimer of joining in any 'clamor or outcry' against Unitarians is truly astonishing, particularly as it occurs towards the close of an article, in which you endeavor to deprive them of the Christian name, charge them with denying the Lord who bought them, ascribe the adoption of their views to 'selfishness and depravity,' and try to fasten on one of their most pious and accomplished divines the imputation of 'disguised infidelity.' If you do not call all this clamor and outcry, I will not dispute with you about epithets. 'A rose by any other name will smell as sweet,' and invective is just as disagreeable under one title as another.

"With regard to the charge of 'selfishness and depravity,' I apprehend that the history of Unitarianism, to say the least, would demonstrate its advocates to be as pure from selfish motives, as ready to make sacrifices for truth and conscience' sake, and as free from moral depravity and corruption, as any other denomination whatever. I doubt, however, whether you could entertain so absurd an intention as to represent us as being peculiarly immoral and depraved. I believe

that you meant and that you will say you meant no personal charge against Unitarians as a sect, but only spake, as it were, *theologically*, of that depravity which is common to all mankind. Very well. If so, we stand upon even ground, and I might, on your own principles, return you the compliment in kind. But I disdain the use of such expressions in argument, which wear, at first sight, the aspect of *authorized* abuse and insult, but when we are pushed to explain what they mean, we can only contrive to evade their obnoxiousness, by vaguely resolving them into theological doctrines, which bear as hard, after all, upon him who uses them, as upon those whom they are intended to injure.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 21, 1827.

English Dissenters. The Corporation and Test Acts, to which we some time since alluded, and by which the whole body of the English Dissenters are cut off from all offices of honor or trust—these acts are opposed, at the present time, with great spirit and firmness, by almost the whole Dissenting interest. A notice had been given, in Parliament, by Lord John Russell, that he should, at a certain period, in the present session of Parliament, bring forward a motion for the repeal of these obnoxious acts. It has been thought expedient, however, by the committee appointed to conduct the application to Parliament for their repeal, that the motion should not be made the present session, but that notice be given that it would be renewed at the earliest opportunity in the next session, and that the petitioners would "persevere in it with the utmost energy, from year to year, until it is finally carried."

The recent changes in the ministry was one of the circumstances which operated to occasion a delay of the motion. The zeal with which the subject is prosecuted throughout the kingdom, is by no means abated.—Some disappointment seems, however, to be felt in relation to the ground that will probably be taken by the Prime Minister, in regard to this question. This we learn by the following paragraph, from the Monthly Repository of June.

"The Dissenters, cannot but feel some uneasiness at seeing what may perhaps, be thought the unnecessary and uncalled-for announcement by Mr. Canning of his intention to *oppose* their claims, at least on temporary grounds. The Dissenters had, perhaps, good reason for concluding that his new allies would have been able at least to soften this resolution on a question in which they must be supposed to feel strongly; and it has rather an ominous appearance that one of the first acts of the new Minister, who has himself on principle refused to serve under any leader adverse to religous liberty as applied to the Catholics, should hope for cordial support from Whig associates, when not even neutrality, nothing short of decided opposition, is avowed as *his* principle of action against others who claim the benefit of similar principles, without most of the practical difficulties attendant on any plan of Catholic relief."

On the next page of the same article we find the following remarks, in reference to the same subject.

"We confess that the beginning of the new era does not inspire us with much confidence in its influence in favour of our prospects: and so far as the new leader is individually concerned his conduct towards the Dissenters appears to us to entitle him personally to no sort of consideration as to the degree in which our movements (if conducive to our own interests) would produce any sort of embarrassment to him."

A long and very animated debate took place on the 9th of May, at a meeting in London of the Special Court of Common Council, on the subject of petitioning Parliament for a repeal of these acts, and several appropriate resolutions were submitted, and carried by a large majority.

CHRISTIAN TRACT SOCIETY. The 18th amniversary of this Society was held May 9th in London. On acceunt of the pressure of the times, there had been some falling off in the subscriptions. Two new tracts are under consideration for publication. The circulation, during the past year, was not as great as usual, yet the demand was such as had required the re-printing of *ten* tracts.—The total number of the different editions of tracts printed, amounts to 444,500. Upwards of 378,000 have been circulated. The average yearly circulation, from the commencement of the Institntion, has been about 21,000.

It is probably known to many of our readers, that the early part of the series of tracts, published by this Society, has been published in this country by Messrs. Wells and Lilley. They are generally tracts of great merit, and have been circulated and read with much interest and advantage. The demand, however, has not been sufficient to induce a continuance of their publication in this country.

The following general remarks, in reference to the Society and its publications, are from the Repository of June.

"Hitherto the Society has been supported chiefly by Unitarians, other denominations appearing to regard it as an Unitarian institution. But, however its Tracts fail of enforcing a belief in those doctrines which are called *orthodox*, the primary object of the institution most certainly was, the inculcation of that moral conduct founded on motives derived from the Christian Scriptures, the necessity of which is deemed essential to the Christian character by the wise and good of all parties."

Christian Liberty. It is equally an infringement of our rights and privileges as Christians, to exclude us from a participation in any service whether of benevolence of duty, for a mere difference of religous opinion. It is an assumption of authority, and an attempt to abridge the influence and wound the reputation of the party, which is entirely at variance with the spirit of the Gospel, and to which we ought not, for a moment, to submit, The duty of self-respect and self-defence is paramount and should in no instance be compromised.

An instance of encroachment, of the kind to which we have alluded, seems lately to have taken place in Harrisburgh. The Harrisburgh Intelligencer, of July 10th contains the following article, which appeared as a communication in that paper. We are happy to notice the independence of the editor in inserting the article. In the course of remarks upon it he says; "it is a great annoyance, in so small a community as ours, to see angry feelings cherished by the members of it, against one another; especially when religion, which inculcates peace and good-will to all, is made the cause."

To the Editor of the Harrisburgh Intelligencer.

I have been informed, that at a late meeting of some of the friends of Sunday schools in this borough, a certain clergyman proposed a resolution, that the *ministers* of the *Roman Catholic* and *Unitarian* churches, be EXCLUDED from the general invitation, to be given to the ministers of other denominations of Christians, to assist at the anniversary of the Sunday Schools in this town.

Now I wish to ask, through the medium of your paper, the following questions:

1. Whether any such resolution was proposed, and if so, whether it was agreed to?

2. On supposition that such a resolution passed, I would ask the reverend gentleman, or whoever did propose it, upon what principles of Christianity—or morals—or of sound policy, such a resolution was passed?

3. I would further ask, whether the gentleman who proposed, and the gentlemen who acquiesced in such a resolution, can justify their conduct to God—their own consciences—or to their fellow citizens? Can these gentlemen say, *as in the presence of God*, that in passing that resolution, they were fulfilling that divine command; "Therefore all things whatsoever ye would that men should do to you, *do ye even so to them:* for this is the law and the prophets."

4. I would further ask, in what part of the New Testament they are taught to persecute their neighbors—and to hold them up to the odium of their fellow-citizens?

5. If the celebration by the ministers and the Sunday Schools, be a *Christian* act, did not the reverend gentleman, and those *who acted with him*, virtually say, that the *Roman Catholic* and *Unitarian* ministers, should not be permitted to participate in a Christian duty?

6. With all deference, I would also ask, whether the inhabitants of this town are prepared to encourage any ministers in a line of conduct which is not only inconsistent with the benevolent principles of Christianity, but with the liberal principles which ought to characterize the social intercourse of neighbors?

I might also ask, whether the Sunday scholars, under the superintendence of such persons, are taught to hate their neighbors, in imitation of their teachers? If so, the fewer children are put under their care, the more will it be for the future peace and happiness of this borough. It, therefore, behoves parents, and all lovers of peace and harmony, to make prompt inquiry, what kind of principles are instilled into their children, and generally into the rising generation.

The insertion of this communication, in your next paper, will oblige several of your fellow-citizens, and in particular,

A LOVER OF ALL MEN.

THEOLOGICAL SCHOOL. A friend who visited the Thological School on Friday last, the day of the late examination, has kindly favored us with some remarks on the character of the exercises, which will be found among the communications on this page. We understand that the chapel was filled with visiters of the first respectability, of both sexes, from the city and vicinity. The following is a list of the dissertations.

JUNIOR CLASS.

1. The Comparative Advantages of reading Sermons, reciting *memoriter*, and Extemporaneous Discourse.
HORATIO ALGER.

2. The use of a Liturgy.
WILLIAM BARRY.

3. The Circumstances of Peter's Denial of his Master.
HERSEY B. GOODWIN.

4. On the Spirit of Persecution, and the different Forms under which it has appeared.
WILLIAM NEWELL.

5. Miracles; their Susceptibility of Proof by Human Testimony.
CAZNEAU PALFREY.

6. An Explanation of Matthew xii. 1-8, "At that time Jesus went on the Sabbath-day through the corn," &c.
GEORGE WHITNEY.

MIDDLE CLASS.

1. On St. Paul's Epistle to the Galatians.
GEORGE P. BRADFORD.

2. On our Saviour's Prophecies respecting his Second Coming during the life-time of some who heard him, comparing with the expectations of the Apostles upon this snbject.
JONATHAN COLE.

3. On the Influence which the Fact, that the Apostles expected a Personal Return of our Saviour to the Earth, at no distant period, should have upon us of the present day.
FREDERICK AUGUSTUS FARLEY.

4. A View of the Ecclesiastical, Moral and Intellectual Condition of Europe, previous to the Reformation, showing the necessity and Sources of that Event.
FREDERICK H. HEDGE.

5. On the conversion of Rammohun Roy, and its Effect upon Christianity in India.
SAMUEL K. LOTHROP.

6. On the Connexion between enlightened Views of Christianity and Lukewarmness in its cause.
WILLIAM P. LUNT.

7. The Advantages and Disadvantages of a Church Establishment, and the probable Effect of the Absence of one in this county.
ARTEMAS B. MUZZY.

8. On the Sabbath.
JOHN L. SIBLEY.

9. On the Uses of Controversy.
MOSES G. THOMAS.

SENIOR CLASS.

1. On the Disinterestedness and Devotedness required in a Christian Minister.
DANIEL AUSTIN.

2. The Comparative Value of the English and French Styles of Preaching as Models of Pulpit Eloquence.
GEORGE W. BURNAP.

3. The Present State of Religious Inquiry in this country, as relating to the Ministerial Office.
CHRISTOPHER T. THAYER.

4. Importance to the Young Preacher of cultivating Religious Feeling.
WILLIAM H. WHITE.

5. On the Advantages of Permanence in the Relation of a Pastor to his Flock.
WILLIAM A. WHITWELL.

The Boston Recorder and Telegraph of Friday, in its account of the annual examination of the Theological School, at Cambridge, concludes with the following sneering remark, in allusion to two of the dissertations:

"That 'on the *conversion* of Rammohun Roy, and its effect upon Christianity in India,' and that 'on the connexion between enlightened views of Christianity, and lukewarmness in its cause, must have been worth hearing.'"

From the following communication, which appeared in the Recorder and Telegraph of yesterday, we may expect a new and improved edition of the slanders which have, for many years past, been circulated by Orthodox hostility to Cambridge College.

MESSRS. EDITORS,—The importance of sound moral and religious instruction for the right training of our youth, is evidently taking a deeper hold on public feeling. As an evidence of it, the question has been not unfrequently asked with paternal solicitude, Can I place my son, during four of the most valuable years of his life for the establishment of principles and character, at Cambridge College? This question, which has been often asked in the social circle, I would now ask publicly, hoping some of your able and judicious correspondents will furnish a satisfactory answer. G. a."

The Waldenses. Having just received the June number of the Monthly Repository, we shall be able, in our next paper, to continue the interesting article begun in our last, respecting the Waldenses. The Apostolic simplicity of doctrine and manners, maintained by this amiable and exemplary people, render them one of the most interesting communities of modern times.

Universalists. There are five papers published in New-York State, under the patronage of the Universalists. The Olive Branch, published weekly, at New-York, edited by Rev. A. Kneeland; the Evangelical Repository, published semi-monthly at Troy, edited by Rev. L. Willis; the Utica Magazine, published at Utica, and edited by Rev. D. Skinner; the Day Star, published at Potsdam, and the Gospel Advocate, published at Auburn, and edited by Rev. L. S. Everett.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

[No. 3.]

THEATRICAL EXHIBITIONS.

We shall next consider the methods, by which the evil effects of theatrical exhibitions may be averted. There are, obviously, but two objects, at which we can aim; either the total abolition of the theatre; or, such an improvement of it, as will render it innocent and beneficial. Both of these are attended with serious difficulties.

The forcible destruction of an institution, which is founded on a taste almost universal; which is adapted to the gratification of so large a portion of the community, which is supported by genius, patronized by opulence, and fastened on the affections of a people by custom, could not easily be effected by the arm of despotism; and in a land of comparative freedom, would be impracticable. It could only be accomplished, (if at all,) by a change in public sentiment, which should render it indifferent to, or disgusted with, the present state of this entertainment. The public taste must be purified by the influence of religious and moral institutions, and examples; or the substitution of more improving, and unexceptionable amusements; or, the theatre must be depressed in its interest and power, till it should cease to attract and to fascinate, and finally, be given up, as an unprofitable nuisance.

The former of these courses, is urged upon us by every consideration, independent of the question we are now agitating; and the latter might be pursued by the very step which respectable Christians seem so much to fear. Let citizens of moral reputation, and influential station in society, quit the theatre; and such is the emulation of public sentiment, that it would not long be resorted to by others, who aspire to these characters, or who value public estimation. It would, in time, be left to those, who are regardless of these sentiments, and undesirous of respectable associates. Self-interest would compel the conductors of these establisements, to adapt their representations to the dispositions of the only class, from whom they could expect attendance; and hence it is obvious, that the moral and intellectual character of these exhibitions, must continue to decline, until they were no longer regarded with favor by the body of the people, when their abolition could be effected, with but little struggle.

The danger which would attend this experiment, we consider, much less than is apprehended. Little can be done for the reformation of the hardened in depravity, for whom it would be unavailing to legislate; but the larger portion of our youth, who are yet imbued with virtuous sentiments, and alive to elevated impressions, and whom we should be most anxious to guard from degeneracy, are probably more exposed to seduction, from irreligious and sensual principles, arrayed in the garbs of taste and elegance, such as the theatre now presents them, than from those grosser forms of them, which, on their first appearance, would only inspire disgust.

But believin theatrical exhibition to be an entertainment, which no community would be long content to be deprived of; and estimating its influential power very highly, we look with stronger desire to its moral improvement. To produce, however, the beneficial change in public character, of which we conceive it capable, it must, itself, undergo a much greater reformation than is usually imagined. It should not merely, as hitherto, follow the intellectual and moral progress of society, at a great distance behind it; but should be, in these respects, in advance of public sentiment. It should employ its impressive representations, to cast into dark and repulsive shades, every form of vice and irreligion, and every false opinion and corrupt custom; and should throw its fascinating illusions round those pure and elevated principles, which Christianity inculcates, and the most refined philanthropy dictates. The greatest part of our plays, replete as they are, with false morality and morbid heroism, should be banished from the stage, and encouragement given to the pens of gifted piety and sanctified philosophy, to supply the vacancy. Conductors of the theatre, must be influenced by higher motives than mere pecuniary interest, pursued without regard to the nature of the seeds they sow; and actors should be employed, only, who unite devout and moral character with expressive powers. A sufficiency of this class exists in the community, and would be found, if the general, (and at present merited,) obloquy of the stage, did not deter their entrance upon it. Vulgar and indecent vice, would no longer be found within those walls, where no exhibition was made to gratify it; and if this should be insufficient, positive regulatious should be made for its exclusion, and spirituous temptations to inebriation, should never be suffered to degrade the temple, devoted to entellectual and moral contemplation.

In the present state of feelings and habits respecting the theatre, it would be almost visionary to expect so great a revolution at once, as that which has been described; but there does not appear to be any reason to despair of its ultimate completion, by a gradnal approach, and if the abolition of theatrical exhibitions should be thought impracticable or inexpedient, an attempt at this improvement, is a solemn duty, incumbent on all Christian philanthropists, who have at heart, the moral condition of the community, and who believe that condition to be unfavorably affected by this amusement, in its present state.

This improvement is not to be effected by the inoperative zeal of religious men, who abstain from and enveigh against the theatre; nor by the sanction and encouragement of those who continue their attendance on it, to prevent its degeneracy, without any effort to advance its character or remove its evils. It is beginning at the wrong end, to endeavor to operate by conduct, (and especially contradictory conduct,) on public opinion, and to expect that the character of theatrical exhibitions, will follow this opinion. If the positions we have advanced are true, the theatre does not *follow*, but *leads* popular sentiment; and the only method by which both, (so far as they are connected,) can be elevated, is that those who have interest and control in these establishments, should be induced to commence a course of positive purification and amendment, within the theatre itself, whether agreeable to the present feelings of those who attend it, or not.

This conclusion gives us a criterion to judge of the value of theatrical changes; and prepares us to examine the probable tendency of the new establishment in progress here, which will form the discussion of our next number. B.

FOR THE CHRISTAN REGISTER.

MR. EDITOR,—

I have been in the habit, for some years past, of attending the Annual Visitation of the Theological School at Cambridge, and have always returned home well satisfied with my visit, and not seldom improved and instructed. Consecrated as our venerable University was, from the beginning, to "Christ and the Church, the theological department has appeared to me to possess uncommon interest and importance; and I have always thought it a duty, as well as a delight, to express my regard to the Institution, and my concern in its welfare and success, by a regular attendance on its public exhibition. The opinions and thoughts suggested to my mind by the visitation of last week may not be unacceptable to some of your readers.

I was struck, and I found it to be so with many others, with the manifest *improvement* of the school. Distinguished as it has been, for some time past, for the high character of its performances, I found the impression to be very general, that the exercises on this occasion, taken as a whole, were in advance of those of preceding years. The topics were more judiciously selected, and they were discussed in a more interesting and popular manner. Many of the pieces were remarkable for a maturity and depth of thought. In all of them were manifested good sense, sound reasoning, and accurate statements. I do not recollect a single instance of exaggeration or over-statement, a fault too common in theological disquisitions. An air of seriousness pervaded the compositions, and they were delivered with an impressive and manly eloquence.

So far as I could learn, this improvement of the school has been a subject of remark for nearly a year past. It is a fact very gratifying and encouraging to the friends of the Institution, and evinces the fidelity of the instructors and the application of the students. The erection of a separate building for their exclusive use, is considered one of the most efficient causes of the increased zeal and interest with which the studies of the last year has been pursued. The worthy men whose judgment discerned the utility of a distinct edifice, and whose persevering efforts effected its erection, deserve the gratitude of the community. It is to be regretted that the funds raised were insufficient to defray the cost of the building, and that some thousands of dollars are yet wanted to relieve the Institution. Will none of our wealthy and liberal men come forward and wipe away this debt? Might not some of the funds which itinerant agents are continually collecting among us for sectarian Institutions, in other States, be more wisely and beneficially employed in putting this truly liberal and catholic School on a sure and permanent foundation?

After the Exhibition, I looked into the Library—and sadly grieved was I to observe the naked shelves. The accommodations for a Library are excellent, but the books themselves have not yet appeared. The Directors of the School, knowing that without a Library, a Theological School can do nothing, have recently issued a Circular, requesting donations of books. Some of these Circulars have been promptly and efficiently answered. I observed two very valuable collections presented by gentlemen whose fathers were distinguished benefactors of the College. It is hoped that many will follow their example, and will transfer some of their valuable and useful books from their private Libraries, where they are seldom read, to this puolic Library, where they will be in the constant use of thirty or forty students. I trust that gentlemen who have given books to schools and colleges, in remote parts of the country, will not neglect the application in behalf of an Institution nearer home.

I was pleased to learn the interest which some of our congregations have recently manifested in the Theological School. Five or six societies, it is understood, have each voted to defray the necessary expenses of a student, while pursuing his studies, who is unable to discharge them himself. The annual expense is from one hundred to one hundred and fifty dollars. Many of our societies can do this without any inconvenience; and all would be willing to do something were the subject proposed to them. It is to be hoped that every congregation that has the means will speedily establish a scholarship.

It is a matter of regret that the number of theological students at the School is so small. It is not half adequate to supply the demand, which is daily increasing, for well educated, liberal ministers. Some measures must be adopted to supply this deficiency. Young men of piety and talents should be encouraged to devote themselves to the ministry; and those in indigent circumstances should be informed, that, at the Institution in Cambridge, every possible aid will be afforded them.

The call for rational and liberal teachers has, within a year or two, increased to a great extent. Applications are continually made from all parts of the country, which cannot be answered. There are no ministers to send. All are employed. These facts should be known and widely circulated. They may encourage young men of character and abilities to enter into this large field of usefulness. A BOSTONIAN.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,—I wish to call the attention of your readers to a practise now becoming very common, and which, I consider, nothing more nor less than a gross imposition upon the good nature and unsuspecting disposition of our citizens. I refer to the almost daily applications for money made by the itinerant agents of various denominations from other States, to build up their local and sectarian institutions. Does the presbytery of Tennessee deem it advisable to establish a Theological Seminary to rivet the chains of their ecclesiastical domination, upon the free people of the new states, an agent is forthwith despatched, to visit—not that city which is annually favored with a session of the General Assembly,—but that northern city, whose glory it is that from her first existence, her churches have been independent, untrammelled by the discipline of consociation or presbytery. Does the

Bishop of Ohio think it will subserve the cause of the "Church," to erect an Episcopal College in his diocese; to whom does he apply for the requisite funds? To those who have the keeping and disposal of the rich endowments of "Trinity Church," in the high places of episcopacy? Or does he visit the city of the Puritans, the seat of the Congregational Churches, the place which witnessed the labors and admired the writings of Mayhew and Chauncey, those noble advocates of religious liberty against the arrogant claims and high-handed measures of the episcopate?

In the last case, I knew not at the time which most to admire, the presumption of the application, or the blindness of those Unitarian Congregationalists, who did not see that the money they were contributing was to be devoted to build up a system of belief, worship and discipline, which they rightly consider to be unscriptural. Did no one among these, to whom the "Plea from the West" was addressed, *read* that candid and plausible appeal? Could any one but an Episcopalian contribute, after reading the following extract from the fifteenth page?

"The Bishop of London, in the hurry of his visitation, writes,—'The success of Bishop Chase's establishment gives me great pleasure; I hope it may go on and prosper, and *finally give a decided* ASCENDENCY in those newly peopled countries to the *purest confession of faith* and the *best form of Church Government*.' The Arch bishop of Canterbury writes;—'I thank you for the extracts from the letters of Bishop White and Bishop Chase. The zeal in the cause of Christianity evidenced by both is most satisfactory; and in the *unformed condition* of the CHURCH in America, most necessary.'"

No sooner has the Bishop departed with the donations of the Unitarian Congregationalists, of Boston, than another individual of the same Church, encouraged doubtless by his success, comes into the field on a similar errand. A circular has recently been sent to, at least, ONE Unitarian in this city, signed by an agent of the wardens and vestry of the Episcopal Church, in Cleaveland, Ohio, soliciting aid towards the erection of a house of worship in that place. To let those readers who have not been favored with the circular, into its design and spirit, we publish the following extracts:

"There is no house of worship of *any denomination* in this town, though its population now probably exceeds 1500, and is fast increasing; nor, indeed, is there one of the *Episcopal* order in a district of country of 60 miles in circumference, and yet there are several organized congregations within these limits, and no minister but myself on whom they are mainly dependent for all the public means of Grace they enjoy. The number of *Episcopal* families in Cleaveland does not exceed *fifteen!* and in the language of the letter referred to, [the letter of the wardens and vestry,] 'it is sufficient evidence both of our wants and poverty that we are not now able to pay more than $250 per ann. for the support of the Gospel, and this sum, though obviously inadequate to that object, is not raised without difficulty and embarrassment. But though destitute, we are not disheartened at the prospect before us. There *are many among us*, who, without expressing a particular attachment to any religious denomination, have yet evinced a partiality for the worship and ordinances of the *Episcopal* Church, and who, should we succeed in accomplishing our object, would assist in the erection of the proposed building, and eventually become members of the society. In view of these circumstances the society are resolved to persevere in their efforts until they have erected a house wherein they can assemble and worship God according to the *primitive* forms and usages of the Protestant *Episcopal* Church.'

"These facts address themselves to all classes of Christians, but with more peculiar force to *Episcopalians*, from the consideration, that the establishment of a church at this time in Cleaveland, would be the means of securing a large and influential portion of the inhabitants in favor of the CHURCH, and also afford a most timely encouragement to the smaller societies in the vicinity which are now struggling into existence, and many of which, it is to be feared, without something of the kind to keep up their hopes, will soon become extinct.

"There is another consideration which must have its weight—unless we can succeed in this work, it will be impossible for a minister to obtain anything like an adequate support in Cleaveland—he will be compelled in duty to his family to leave that whole section of country destitute of *Episcopal* services! We do most earnestly beseech the Christian and Philanthropist to aid us in the erection of this *one church* in the *northern half* of Ohio, and we will ask no more—a commencement will then have been made—an example set, which will stimulate exertion, and *others* will soon be seen rising without foreign aid."

These extracts need no comment. The "*primitive* forms and usages of the Church," "the worship and ordinances of the Episcopal Church," evince that the circular is of the same character with the "Plea for the West,"—and has the same exclusive end in view.

Now we object not that Episcopalians and all other sects are zealous to disseminate their peculiarities. But we do protest, and resolutely too, against their besieging and inveigling Unitarian Congregationalists into the patronage and support of their proselyting, sectarian measures. We hope that our friends will be on their guard. If they have money to contribute let it be given to worthy objects,—to the diffusion of the truth. Let it be bestowed upon our Theological School, that useful and excellent institution. Let it be given to the Unitarian Association, the Evangelical Missionary Society, or to the Society for the promotion of Christianity in India. But let it not be given to build Episcopal Churches or endow Presbyterian Colleges in other parts of the land.

A CONGREGATIONALIST.

FOR THE CHRISTIAN REGISTER.

On Monday, June 11th, 1827, the corner stone of the "Adams Temple," to be erected for the use of the Congregational Society, in Quincy, was laid with proper solemnities. An appropriate and impressive prayer was offered by the Rev. Peter Whitney, Pastor of the Church. He then commenced the following Address:

"MY CHRISTIAN FRIENDS,—In conformity to the wishes of that great benefactor of *us* and of our country, the late President Adams, we are now erecting a temple for the worship of that incomprehensible Being, whom the heaven of heavens cannot contain. The foundation is already completed; and having addressed our prayer to the holy Majesty of the universe for his blessing upon our undertaking, we now proceed to deposit, beneath this corner stone a silver plate, on which is engraved the inscription, which will be read by the Chairman of the Committee."

The Hon. Thomas Greenleaf, Chairman of the building committee, then read the inscription on the plate, to be deposited in a lead box, together with the several deeds of land, presented to the town by the late President Adams. The following is the inscription:

"A temple for the public worship of God; and for public instruction in the doctrines and duties of the Christian religion. Erected by the Congregational Society in the Town of Quincy; the stone taken from the granite quarries, given to the town by the Hon. John Adams, late President of the United States.
This stone was laid June 11th, 1827, in the fifty-first year of American Independence.
The Rev. Peter Whitney, Pastor of the Society.
John Quincy Adams, President of the United States.
Levi Lincoln, Governor and Commander in Chief of the Commonwealth of Massachusetts.
John Whitney, Daniel Spear, John Souther, Selectmen of the Town of Quincy.
Building Committee.—Thomas Greenleaf, Chairman,—Noah Curtis, John Souther, Lemuel Brackett, Daniel Spear.
Alexander Parris, Architect.
William Wood, Master Builder.

MEMORANDA.
The population of the town estimated at 2000.
That of the United States at 13,000,000.
Engraved by Hazen Morse."

Mr Greenleaf made some interesting remarks, connected with the history of the place, and deposited the box; after which the Address was concluded, as follows:

"When ages after ages shall have passed away, when all, who are now living on earth, and successive generations for centuries to come, shall have finished their probation and gone to the unseen and eternal world, these walls of granite, we are about to erect, will stand, we trust, amidst the revolutions of time, a monument of the interest we felt for the worship of God, and for the accommodation of our successors on the stage of life, till the stones themselves, of which it is to be constructed, shall be crumbling into dust.

"In this temple, when completed, may the truth, as it is in Jesus, be preached in all its purity and simplicity. Here also may the prayers of devout and humble souls ascend with acceptance to the throne of everlasting mercy. Here may affliction, in all its forms and degrees, find consolation and support under the weight of suffering. Here may sin be forever denounced, and the sinner encouraged to repent and live. And here may that faith, which looks beyond things seen and temporal, to those that are unseen and eternal; which directs the aspirations of the soul to the presence and enjoyment of God in heaven, be animated and strengthened and confirmed. And here may many souls be trained up to join the spirits of the just made perfect in the devotions of a temple not made with hands, eternal in the heavens.

"In looking forward to the period, when another temple shall rise upon the ruins of this, we are naturally led to reflect upon what will then be the state of society here; how vastly improved! how far surpassing us in intellectual and moral excellence, will be the generation then existing! Our hearts rejoice in the contemplation of the increasing virtue and wisdom of the world; and we would offer our prayers to God, that *we* may so finish *our* course on earth, as to enter on our immortal destiny with qualifications for ceaseless progress; that, however improved our descendants may be, when these walls shall sink beneath the desolations of time, *we* may have reached a measure of improvement in that better world above, beyond what they shall have attained under all the advantages with which they may be favored. And with the numerous multitudes, who shall here be formed for glory and immortality, may *we* finally unite in ascribing thanksgiving and blessing, dominion and power, unto *Him*, who sitteth on the throne forever and ever."

Every thing relating to our "Temple" has thus far proceeded under highly favorable auspices—and we look forward to its completion with no small degree of interest.

Quincy, 15th June, 1827.

SUMMARY.

The Administration. Under the title of the "Spirit of the Opposition Press," the National Intelligencer publishes in full, without note or comment, for the information of its readers, one of the most bitter and virulent editorial articles in the Baltimore Republican, a leading opposition paper.

We take this as evidence, with how little apprehension the efforts of the opposition are regarded. Articles so violent and extravagant, as the one we have alluded to, are their own best antidote. Few, we think, of candid minds, could read such an article without suspecting its zeal was lighted up by some other fire than that of true patriotism.

Governor Plumer's Letter. To show the spirit of the opposition, and the manner in which it is regarded by distinguished men, the National Intelligencer says; The following letter from this venerable Republican citizen [Gov. Plumer] formerly Governor of the State of New-Hampshire, we find in the '*Signs of the Times*,' a new paper under this title published at Portsmouth.

EPPING, JUNE 18, 1827.

Gentleman: I received last week, your proposals to publish a newspaper at Portsmouth, under the title of "Signs of the Times." I wish you, on receipt of this, to put my name down on the list as a subscriber.

I cordially approve the principles stated in your prospectus, and sincerely hope your success in the undertaking will exceed your highest expectations. Of all the *parties* that I have known for the last fifty years in this country—and I have sedulously watched and observed them—I have never known one so corrupt and unprincipled or who have so fearlessly disregarded truth, and set the public interest at defiance, as the present party who are opposed to the Administration of the United States. Such an organized system of opposition, ought to excite the vigilance of every friend to his country, to protect and guard our rights against their encroachments. Such a faction appears to me more dangerous to our freedom, than a hostile army invading our shores. If our free government, which is the best on earth, should be doomed to destruction, it will eventually fall by the parricidal hands of our own sons.

Accept the assurances of my respect,

WILLIAM PLUMER.

Party Politics. In a late letter of Mathew Carey to the Editors of the National Intelligencer, he has the following paragraph:

"It is, in my opinion, deplorable, that twelve millions of People are almost ready for mortal combat, to decide who shall administer their affairs, when there are probably five hundred men in the nation fully competent. And this propensity is as great when the candidates are of the same politics, as when they differ, *toto cœlo*, on that subject. The politics of four of the candidates at the election in 1824, (Clay, Calhoun, Jackson and Crawford,) were confessedly the same; and those of Adams, as far as fully ascertained, not materially different. We realize the truth of Swift's maxim, 'Party is the madness of the many for the benefit of the few.'"

Yours, respectfully,

MATHEW CAREY.

Philadelphia, July 12, 1827.

The National Intelligencer follows up these remarks, by saying,—

We fully accord in the opinion of Mr. CAREY, that it is "deplorable" that the whole of the population of this vast region should be "almost ready for mortal combat" on the Presidential Question: but, whose fault is it? Who raised the warcry? Who planted the standard, and marshalled the hostile array? *We*, at least, are on the defensive—for the country and the Constitution.

Pennsylvania State Convention. A Convention was held at the State Capitol of Pennsylvania on the 4th for the purpose of naming delegates to the General Convention to take place on the 30th inst. at Harrisburgh. Sixteen delegates were appointed by the meeting to attend the convention.

New-York Mirror. The New-York Mirror and Ladies' Literary Gazettee has just commenced a new volume. It is published weekly in a very neat style, on a royal sheet, in the quarto form, and is stitched in a light brown cover which is appropriated to advertisements. To the first number of this volume is prefixed a beautiful engraving of Trinity Church, New-York. This paper is conducted with much ability. On our last page will be found a notice of Mr. Sprague's late Address, and a short and lively article on Spain, both from this paper.

Volcano of Popocatepett. In the Vera Cruz Mercury, of May 17, we have an account of the ascent of Messrs. William and Frederick Clennie, in the employment of the Mining Company, and Mr. John Taylor, of Mexico, to the summit of the celebrated Volcano of Popocatepett. Of the many attempts which have been heretofore made, to reach the top of this stupendous Volcano, this is the only one that has succeeded. The highest point to which they attained was 17,885 feet.—The crater of the Volcano is stated to be about a mile in circumference. For a long distance before they reached the summit, their elevation was so great, that the vast, extensive, and magnificent city of Mexico appeared but as a speck,—as a mere point in the almost boundless space around them.

New Canal. The National Journal states, that the project of a new canal has been suggested, between Lake Erie and Lake Michigan. The feasibility of the project, has been confidently asserted by surveyers, hunters and others who have passed the contemplated route. It is believed that this canal would increase the transportations through the Erie Canal to a great amount. As an encouragement to its prosecution, it is stated that the increase of tolls on the Erie canal, in the months of April and May of this year, above the tolls received in the same months of 1826, is $29,527 90. Taking these two months as an average of the income of the year, it is estimated that the total amount of tolls during the year, will not fall much short of *nine hundred thousand dollars.*

We are told that, already a duplicate canal from Utica to Albany is thought of.

ISAAC B. DESHA. We understand that Gov. Desha has pardoned his Son Isaac. The power to grant pardons before conviction, though questionable, has been repeatedly asserted and exercised by former Governors of Kentucky, and perhaps other states. The whole of the late term of Harrison Circuit Court was devoted to this case. Nine jurors only were obtained on the last day,—the prisoner having exercised to the extent of the law, the privilege of peremptory challenge. The Judge refused to renew the recognisances of the sureties or again liberate the prisoner on bail, in consequence we presume of the state of his health not now requiring such indulgence. The Governor being present when the Judge remanded his son Isaac to jail, addressed the people in a speech of considerable length, and concluded by reversing the order of the Court and setting his son at liberty. We are not informed of any form observed by his Excellency, except the speech, in which it is said, he treated the Court with great indignity. We hope we shall hereafter obtain the particulars from an authentic source.

France.—There are *seventeen* Protestant representatives of a Popish population in the Popish Parliament of *France*. A friend, who has just returned from that country, and upon whom we can rely, states an interesting fact with respect to the department with which he was locally acquainted,—the department of Inde and Loire. In that district there are not above seven Protestants; yet a Protestant, Monsieur Bacot de Roma, was returned by his Catholic department, in preference to a Catholic candidate, who opposed him. The General-in-chief, Donodieu, happens also to be a Protestent, commanding this Catholic district. *British Paper.*

MARRIAGES.

In Salem, on Thursday evening, Mr. John A. Phipps to Miss Mary Smith.

In Worcester, Mr. John Bixby to Mrs. Esther Flagg.

In Grafton, Mr. Henry Mills, of Millbury, to Miss Nancy Goddard, of Grafton.

In Portland, Mr. Edward Moulton to Miss Mary-Ann Mountfort—William T. Smith, Esq. to Miss Margaret E. Duncan.

DEATHS.

In this city, on Wednesday last, Mrs. Sarah Dennie, wife of Thomas Dennie, Esq. in the 67th year of her age.

Mr. John Briean, of Uxbridge, aged 40.

Drowned, in Medford River, on the 10th inst. Edward Floyd, aged 13, son of Mr. Isaac Floyd.

In Milton, suddenly, Miss Eliza Bayley, aged 21.

In Phillipston, Capt. Thaddeus Baldwin, aged 69.

In Plymouth, on Monday last, after a short illness, ALEXANDER BLISS, Esq counsellor at law, of this city, and partner of the Hon. Daniel Webster.

The death of this worthy and excellent young man has been so sudden, and has blighted so many fresh and promising hopes, that it naturally produced a more than usually solemn and sorrowful impression. A fever, so violent that his constitution could not hold out against it, nor any effort of medical skill arrest its progress, has, in a single week, terminated his mortal career.

On Saturday the 7th instant, he went from the city to Plymouth, to pass a day or two with his family, who were residing there during the warm weather. On Sunday morning he attended public worship, but complained of ill health, in the afternoon and evening. On Monday, medical advice was called in, when he was found to have a high degree of fever, appearing at first to be bilious, but soon assuming a typhous character, which baffled all prescription, and closed the life of its victim, on Sunday the 15th, at the age of 34.

Mr. Bliss was just beginning to enjoy the reward of his talents, and the fruits of twelve years of unremitting labour in the studies and duties of his profession. He had, too, recently, formed those domestic connexions which, to persons of his disposition, constitute the chief value of life. He was a husband and a father. Happier prospects presented themselves to none of us. But the Infinite Wisdom has suddenly taken him away from them all. What could we say, when such appalling events happen, if Revelation had not taught us, that the ways, the wise and righteous ways of Heaven, are past our finding out, while here below, but that what we know not now, we shall know hereafter?

Mr. Bliss was a native of Springfield, in this State; was educated at Yale College, studied the law in this city and vicinity and commenced the practice in 1816. His progress had been sure and steady, and he already had that hold on the confidence of the community, which is yielded only to tried and well known merit. As a man, his character rested on the basis, the only sure basis, of religious and moral principle, and it was most pure and unsullied. In temper, he was mild, amiable, cheerful, without envy, hatred or malice, and of the most unwavering constancy in his friendships and affections. He held to himself those who knew him, by their unlimited faith and confidence in his truth, uprightness, and sincerity.

As a lawyer, he was diligent, intelligent, and learned. Not ambitious of the mere showy and contentious exercises of his profession, he preferred, rather, the strictly legal investigations, which its duties require; and was fast rising, in weight and consideration, in the estimation of the tribunals before which he appeared, of his brethren of the profession, and of the public.

In the relations of domestic life, he can only be spoken of as one devoted to all its duties, and drawing from its fountains the chief streams of all his worldly happiness. As a son, a brother, a husband, a father—those towards whom he stood in these relations, will not easily believe that there ever was a better.

Such was Alexander Bliss; while the pen that writes this brief notice of his character and worth, refuses almost to say that such he *was*, or to speak of him as no longer among men. Truly, in the midst of life we are in death. Truly, as the flowers of the morning, we perish. God be praised, that though the flowers of the morn, when they perish, do not revive, yet the bud of human and spiritual intelligence, just opening in this state of existence, shall revive, and shall blossom, and expand, and fulfil all the purposes of its existence, hereafter;—and that there is a world, where the clouds, thick and impenetrable, which now envelope us, shall no more screen from the vision and comprehension of all the good, the dispensations of the Almighty Hand.

At a meeting of the members of the Suffolk Bar, July 19th, 1827, the following preamble and votes were unanimously adopted:

The Members of the Suffolk Bar, deeply afflicted by the recent dispensation of Providence, by which they are called to mourn the loss of their late associate, ALEXANDER BLISS, desirous of manifesting their sincere respect for the memory of their departed brother, their sympathy in the sorrows of his friends, and their sense of the loss sustained by the community of which he was a member and an ornament, to adopt the following vote:

Voted, That the Bar of Suffolk will wear crape on the left arm for thirty days.

Voted, That the foregoing preamble and vote be published in the public papers of this city.

LEMUEL SHAW, Pres't.
S. E. SEWALL, Sec'ry.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For July 1, 1827.

CONTENTS.

Woman's Love. The Bridal of St. Omer. The Smugglers. Kindred Hearts. The Old Warrior's grave. May Day. The Grumbling Traveller. London Fashions for May, 1827. Breathings of Spring. A Lion Hunt. The Borderer's Leap. Process of Burnish Gilding. Preparations for a new voyage of Discovery. Economical mode of Cutting Cauliflowers. Alraschid. Method of Cutting Glass. Extraordinary Murder. Mr. Gurney's New Steam Carriage. Waverley. Bleaching Straw. Duke de la Rochefoucault. Iron Bridge at Paris. Marking Ink. Compression of Water. The Falcon Messenger. Wafers of Islinglass. Dress of Women in Holland. Method of obtaining flowers of different colors, on the same stalk. Preparation of Quills.

June 30.

JUST PUBLISHED,

BY WAIT, GREEN & CO. and for sale at their Book-store, "*William Cooper and his Family; or, Christian Principle exemplified.*" Designed for Sunday Schools, &c.

Dealers can be supplied with this Tract on moderate terms.

For sale, as above, a *Bible Atlas*, for the use of Teachers and Children in Sunday Schools, consisting of nine maps, with explanations: Illustrative of Scripture History. Also a large assortment of well selected Books for Sunday Schools. 13 Court-Street.

June 30.

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J. Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D. Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V. INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII. AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. Exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 9, for June, 1827.

CONTENTS.

REVIEW. Hedge's Edition of Brown's Philosophy of the Human Mind; Palfrey's Discourses on Intemperance; Fowle's English Grammar.

MISCELLANY. The Elopement.

ORIGINAL POETRY. Is this a time to be cloudy and sad; Passage of the Red Sea; Sonnets—to a Western Mound; Spring Breezes.

CRITICAL NOTICES. Sherman's New System of Grammar; Vivian Grey; Hodge's Biblical Repertory; Angell on the Rule of Adverse Enjoyment; Laws of Brown University; Metcalf's Edition of Starkie on Evidence; Del Mar's Spanish Grammar; The Tor Hill.

INTELLIGENCE. Mexican Manuscript; Bell of Notre Dame; Education in Russia; Silk Trade at Taunton, England; The Bat; Animal Bodies preserved from Putrefaction; Calisthenic Exercises; German Universities; Magnetic Equator; Aerial Phenomenon at the top of the Pic du Midi; Power of the Sun's Rays; Lamps without Wicks.

List of New Publications. Literary Advertiser.

June 16.

NEW BOOKS.

JUST published, and for sale by BOWLES & DEARBORN, 72, Washington-street,

The American Annual Register, for the years 1825—6, or the Fifteenth year of American Independence.

Hope Leslie, or Early Times in the Massachusetts. By the author of Redwood.

An amended version of the *Book of Job*, with an Introduction and Notes, chiefly explanatory. By George R. Noves.

The History of Dedham, from the beginning of its settlement in September, 1635, to May 1827. By Erastus Worthington.

June 16.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

ODD numbers of the *Christian Disciple*, New Series, will be received at the office of the Christian Register, in exchange for Religous tracts, and Children's books.

☞ The subscription price will be paid in cash for the Nos. for January and Febuary, 1820, and July, and August 1823.

ORIGINAL BOOKS FOR CHILDREN

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 140 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,

Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Lismodi's Literature of the South of Europe.
June 23.

TO LET.

IN Cambridge-port, pleasantly situated, a convenient Dwelling-house, containing 5 square rooms, Washroom, Wood-house, a large grass yard, and Garden if wanted. It is situated immediately between the Unitarian and the Universalist Meeting-Houses, and but a few rods from the new Calvinist Meering-House, now recting. The hourly stages constantly pass the house. Rent very low to a good tenant, as the present occupant must leave in a few days. Inquire at this Office.

July 14.

POETRY.

[From the Monthly Repository.]

THE STRANGER AND HIS FRIEND.

By James Montgomery.

Matthew xxv. 35—40.

A poor wayfaring man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief,
That I could never answer *Nay*:
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye
That won my love—I know not why.

Once, when my scanty meal was spread,
He enter'd—not a word he spake:
Just perishing for want of bread;
I gave him all; he bless'd it, brake,
And ate, but gave me part again;
Mine was an angel's portion then;
And, while I feed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mock'd his thirst,
He heard it, saw it, hurrying on;
I ran and rais'd the sufferer up,
Thrice from the stream he drain'd my cup,
Dipt, and return'd it running o'er;
I drank, and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warm'd, I cloth'd, I cheer'd my guest,
I laid him on my couch to rest,
Then made the earth my bed, and seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten nigh to death,
I found him by the highway side;
I rous'd his pulse, brought back his breath,
Reviv'd his spirit, and supplied
Wine, oil, refreshment: he was heal'd:
I had, myself, a wound conceal'd,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemn'd
To meet a traitor's doom at morn:
The tide of lying tongues I stemm'd,
And honor'd him 'midst shame and scorn.
My friendship's utmost zeal to try,
He ask'd, if I for him would die;
The flesh was weak, my blood run chill,
But the free spirit cried, "I will."

Then, in a moment, to my view,
The stranger darted from disguise;
The tokens in his hands I knew;
My Saviour stood before mine eyes—
He spake, and my poor name he nam'd—
"Of me thou hast not been asham'd—
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

MISCELLANY.

Leisure Moments.

"To the right a little—pull to the right, Ned!" said my left-hand neighbor, in a short ride upon a certain errand, a few days ago. I pulled to the right accordingly, without knowing for what purpose; but, casting my eye into the road on our left, I discovered a land tortoise, making his way directly under the wheel of the gig, with that obstinate ignorance of danger which seems peculiar to some animals of the brute creation. But the pull to the left saved the poor fellow, and the wheel passed just near enough to alarm him, without "hurting even a hair of his head," as my uncle Toby would say. We drove on at a smart pace, each of us, no doubt, musing on the adventure—my friend, perhaps, congratulating himself with that secret and indescribable pleasure which every man feels at the performance of a virtuous action, and I musing on the considerate humanity of his disposition, which seemed studious to avoid destroying even the meanest among God's infinity of creatures. If all the world, thought I, were as deeply impressed with the absolute sin of wantonly destroying the lives of inoffensive animals as my friend; and were equally cautious to prevent the unnecessary infliction of pain upon the simple and uncomplaining brute creation; how needless would be the thousand laws to lessen it, and to what a gratifying extent would the miseries of the dumb be reduced. We should then see no more reports of trials for the brutal beating of horses over the mouth; and the long catalogue of similar barbarities. Hogarth would never have found incidents for his inimitable series of prints descriptive of the "Progress of Cruelty," beginning with cock-fighting, and proceeding through a regular ascent in crime, until murder and the gallows finished the portrait of "Cruelty and Perfection." It seems to be forgotten, if it was ever known,

> "That the poor beetle which we tread upon,
> In corporal suffering, feels a pang as great
> As when a giant dies."

When my uncle at last caught the fly which had been buzzing about his face for an hour, with that provoking perseverance peculiar to a fly—though he had fairly and very naturally raised the ire of my uncle,—yet, instead of crushing him to atoms at a grasp, remember what was the remark of the humane uncle Toby:—Taking the fly to the window, he raised it, and exclaimed, "There is room enough in the world for thee and me—go, poor devil, get thee gone!"—and the now liberated captive flew off, exulting in his wings—bearing, perhaps, (to adopt the idea of the same pathetic author,) up to heaven's chancery, and delivering to the recording angel the story of the good man's unexpected mercy. *N. Y. Mirror.*

Sandwich Islands.

At a late meeting of the Domestic Missionary Society of Maine, some statements were made by Mr. C. S. Stewart, late from the Sandwich Islands, respecting the past and present condition of that people. We take the account as given in the Christian Mirror. In allusion to Mr. Stewart's remarks, it is said,

"He presented a picture of the domestic, civil and moral degradation of the Icelanders, which, though mitigated by the concealment of many facts, that could not be related in the ears of a Christian audience, was yet painfully disgusting and horrid; and must have convinced every hearer, that St. Paul's description of heathenism, in the first chapter of his Epistle to the Romans, is by no means exaggerated—that the dark places of the earth are *full* of the habitations of cruelty. The change in the condition, character and prospects of these people as described by Mr. Stewart, since the introduction of the Gospel among them, forms a delightful contrast to the spectacle of crime and abomination, which they formerly exhibited. By particular request, Mr. S. resumed his statement at an appointed hour, on the following day, and gave many additional anecdotes, illustrating the nature and effects of heathenism, as well as the influence of Christianity."

Indian Sacrifice.

It appears that the Pawnee Indians have a custom of occasionally sacrificing a human being, as a means of ensuring success to their crops and their hunting. The particular account of the sacrifice, in the latter part of the article, though somewhat disgusting, will serve to teach us the value of the blessings of civilization and Christianity.

A late Missouri paper contains a letter from Mr. Wetmore, an American officer at Council Bluffs, relating to the incidents attending the attempts of Mr. Dougherty, the agent of Indian affairs, to save a female prisoner from being sacrificed by the Pawnee Indians, according to their custom. Mr. Dougherty, two or three officers, and an escort, from the garrison, left the Bluffs, (Fort Atkinson) on the 5th of April last, and reached the grand Pawnee village in five days. They were told that the captive had been sometime fattening for the sacrifice, and that the execution was to take place the next day, the fuel and all the materials being prepared. The captive was a Paduca woman, who had been captured by a war-party two or three months before. The chiefs and warriors met in council, and no argument or persuasion was spared by Mr. Dougherty to obtain the release of the intended victim. The principal men of the tribe seemed disposed to give her up to the Americans, but the women and children, and a few men, were clamorous for the sacrifice. The medicine-man, or chief-juggler, appeared among them, and after some flourishes, said he could so arrange the medicine as to secure plenty of buffalo and corn without a burnt offering. The captive was then led into the council lodge with evident marks of distress, and audible expressions of grief; but after she was apprized of the interposition in her favor her face brightened with a smile. No one present could speak her language, and all communication with her was by signs. The next day she was delivered to the Americans, who placed her on a horse and started for the Bluffs. They had not proceeded far, when two Indians who had determined to kill the woman, sprang from their concealment, and one of them let fly an arrow at her which passed through her buffalo robe, and inflicted a mortal wound in her side. A scuffle ensued, during which some disaffected Indians came up, bore off the captive, and threw her down on the ground, still alive. Two hundred warriors from the village immediately assembled around her, that they might dip their weapons in her blood. After her death, the Americans proceeded homeward.

From Mr. Wetmore's account of the Indian Council, we extract the following—

"There was a warrior conspicuous in council as well on account of his standing in the Nation, as his tawdry costume; his name is *Bad Moccasin*. This red gentleman wore a gold laced scarlet coat, a necklace of white bear talons, and stood, an *upright* man in a green leggin and a crimson one, the advocate for mercy, the friend of Christians. He had visited the metropolis of the Union; and, in language as bold as it was eloquent, he urged the release of the captive. By his intercourse with the White Men, he said, he was convinced of the impropriety of the sacrifice—he had taken his Great Father (at Washington) by the hand, and pledged himself to oppose these barbarous rites. A young *brave* likewise told his countrymen, that he knew it was the opinion of Pawnees, that these sacrifices would insure their prosperity at the hands of the master of life; but, said he, let us distrust our own opinion, for the Whites have more intercourse, and are better acquainted with God Almighty than we are: therefore, let us listen to them; let us please them; for we cannot please better men."

The form of conducting human sacrifices among the Pawnees was detailed to Mr. Dougherty and his party by a Frenchman, who had witnessed one or two.

"When it is, by the Big Medicine man, deemed advisable to procure a subject for human sacrifice, he commits this medicine to the care of a partizan at the head of a war party, just as he is about to *open a campaign;* one or more of the prisoners captured by the party, is esteemed the property of the Big Star—that is, the planet Venus. When the subject is brought in, he is turned over to Old Medicine, the high priest of Beelzebub; he is then placed in confinement in the medicine lodge, where every possible exertion is made to fatten the victim for the sacrifice. Meantime, the medicine men relieve each other in the duty of guarding the subject, and in chanting at his side, unceasingly, infernal lullabys, or anthems of the damned. When the victim is brought out for execution, he is placed between two stakes, resembling may-poles, surmounted on a black flag—the hands and feet being extended, are made fast to the poles, and a small fire is kindled near the feet of the subject, in which irons are heated, and applied to his breast and groins. This torture is continued until the victim begins to sink under it, when the spy, or vidette of a war party (previously organized for the ceremony) is seen approaching with the same caution that is observed in actual war. After this mockery he reports to the Chief of the war party, that he has discovered the enemy, and that he is in a bad position and off his guard. Under these circumstances an immediate attack is determined on, when the *valorous* war party rush forward to the place of sacrifice, and despatch the victim with a literal shower of arrows. After this the fire is increased until the fat exudes freely from the roasted subject; and at this stage of ceremony, the women of the nation who are corn planters, press around the pile, oil their hoes, and, holding them up, implore abundant harvests; the arrows of the warriors having been ingloriously dipped in the blood of the enemy, are fitted for a successful buffalo hunt."

Sprague's Address.—Mr. Sprague, who is well known to the public by his poetical writings, delivered an address in May last, before the Massachusetts Society for the Suppression of Intemperance. We have just perused it, and have no hesitation in placing it among the most splendid pieces of eloquent writing that our country has produced. Never were the evils of that gigantic vice denounced with more vehement force. We have few writers who, in this species of composition, possess greater command of language, and power of expression, than Mr. Sprague. There is scarcely a sentence throughout that is not brilliant or forcible in the highest degree; and though the ornaments of the style are abundant, they have no appearance of ostentation. The glowing imagery which is so often introduced, seems not to be sought after, but to rise naturally within the mind of the speaker; and the discourse shows the richness of his imagination, while it seems to come from the fulness of his heart. We intended, at first, to quote some passage as a specimen; but, in a production so excellent from beginning to end, we are at a loss what part to select: if the reader wishes to judge for himself, we can assure him the pamphlet is well worth the price he will pay for it; for it cannot fail to be *repeatedly* perused with delight by every admirer of eloquence and every foe to vice. *N. Y. Mirror.*

Spain.—Spain, the realm of chivalry and romance, the region of vine-clad vales and olive-shaded mountains, the land of devoted lovers and moonlight serenades, of noble hearts and lofty minds. This is one picture of it—let us now view the other. The hold of despotism, the den of bigotry, the country of beggars, assassins, and inquisitors. It is a melancholy fact, that the latter sketch is at present most correct; yet there are no doubt many noble traits lying dormant in the character of the nation; and the day will come, when the regeneration of Spain, hopeless as it now appears, will be accomplished. On the mind of a Spaniard, the operation of every thing is proverbially slow, but its effect is no less sure. It will be long before the principles of liberty become so strongly rooted as to flourish in that soil; but if once their growth is established, it will require a stronger hand than that of *Le Grand Monarque*, or even the Holy Alliance, to rend them from their bed. A people capable of such obstinate bravery as the Spaniards have sometimes shown in the cause of an absolute monarch, and a paralyzing creed, when thoroughly enlightened, must be invincible in the defence of free institutions, and the rights of man. The late attempt to sustain a constitution in that country, failed from its being prematurely made. The number of those willing to enter with enthusiasm into the enterprise was comparatively small: the rest of the population were either still attached to old abuses, or in a wavering state, partly freed from the influence of former prejudices, but not sufficiently confirmed in liberal principles to act with energy in their support. Thus situated, they were not likely to give efficient aid to either side, but ready to submit to which ever became predominant. There can be no doubt that the majority of the inhabitants, though willing to endure the oppression they are now under, are secretly attached to the constitution. It may be half a century before they become fully ripe for a change, but when they do, it will be like the awakening of a slumbering lion, and wo to him who then happens to bear the title of Catholic Majesty!

Ibid.

Mr. Canning and Grecian Liberty.

The following allusion to Mr. Canning, and to his influence, is from the last number of the North American Review.

There is an individual, who sits on no throne, in whose veins no aristocratic blood runs, who derives no influence from amassed or inherited wealth, but who, by the simple supremacy of mind, exercises, at this moment, a political sway, as mighty as that of Napoleon at the zenith of his power. Indebted for his own brilliant position to the liberality of the age, which is shaking off the fetters of ancient prejudices, this literal ruler, by the grace of God, can feel no real deference for most of the maxims, by which the neutrality of England, in the wars of Grecian liberty, is justified. How devoutly is it to be wished, that the pure and undying glory of restoring another civilized region to the family of Christendom, could present itself in vision to the mind of this fortunate statesman; that, turning from his fond but magnificent boast, that he had called into existence a new world in the Indies, he would appropriate to himself the immortal fame, which could not be gainsaid, of having recalled to life the fairest region of Europe. He has but to speak the word, within the narrow walls of St. Stephen's, and the Sultan trembles on his throne. He has but to speak the word, and all the poor scruples and hypocritical sophistries of the continental cabinets vanish into air. Let him then abandon the paltry chase of a few ragamuffin Portuguese malecontents, and follow a game, which is worthy of himself, and the people whose organ he is. Let him pronounce the sentence of expulsion from Europe of the cruel and barbarous despotism, which has so long oppressed it. The whole civilized world will applaud and sanction the decree; he will alleviate an amount of human suffering, he will work out a sum of human good, which the revolutions of ages scarcely put it within the reach of men or governments, to avert or effect. He will encircle his plebeian temples with a wreath of fame, compared with which the diadem of the monarch whom he serves is worthless dross.

N. A. Review.

Mr. Clinton. The last number of the North American Review, speaking of the grand New-York Canal, which it denominates the "Clinton Canal," says, "We have little doubt that the State of New York will, sooner or later, do Mr. Clinton the justice and itself the honor of conferring his name on the magnificent work for which we are all so much indebted to him. No individual, perhaps, ever rendered a greater service of an economical kind to any country, than he has done to ours by effecting this canal, which, considered merely in its political results, as a new bond of union between the different sections of the republic, would place its author in the first rank of public benefactors."

Chancellor. The title of Chancellor originated with the Romans. It was adopted by the church, and became a half ecclesiastic and half lay office. The English Chancellors were all ecclesiastics until the time of Elizabeth,—when such officers were called Keepers of the Great Seal. The Chancellor (the office to which Mr. Copeley has been appointed) is a Privy counsellor by Office, and Speaker of the House of Lords by prescription. To him belongs the appointment of the peace throughout the kingdom. When the Chancellor was an ecclesiastic he became keeper of the king's concience, and remained so. He is also visiter of all hospitals and colleges of the king's foundation. He is a patron of livings under 20*l.* per annum in the king's book. He is the general guardian of all infants, idiots, and lunatics, and has the superintendence of all charitable institutions in the kingdom.—He takes precedence of every temporal Lord except the royal family, and all others except the Archbishop of Canterbury.

Fossil Trees. Near Gallipolis, on the Ohio, are several petrified trees, imbedded in a precipice of sand stone. They are deposited in the rock, with their tops or branches in different directions, and some of them look like elm. They are darker and harder than the rock in which they are imbedded, and sparkle briskly when struck with a hammer. The bark is easily separated from the wood, and resembles iron rust, or black sand.

The Potato.

The introduction of the potato plant into France received, for more than two centuries, an unexampled opposition from vulgar prejudice; and it was not until Louis XV. who wore a branch of the flowers of the potato in the midst of the court, on a day of festivity, that the people for the first time yielded through fashion to acknowledge its value.

Potato Onion.

This rare vegetable is of late introduction into our country. It possesses the singular property of producing, from one onion, six or seven in a clump, under ground, similar to potatoes. It partakes of the mildness of the onion of Portugal, grows very large, and is easily cultivated. Prepare your land in the best manner, and plant one onion in a hill, the hills to be one and a half feet apart. It does not produce seed as other onions, but is increased by the root.

PALEY'S SERMONS.

First American Edition.

TWO octavo volumes of Sermons by Archdeacon Paley, which are not printed in the collection of his works, have lately been published in England, by the Rev. Edmund Paley, Vicar of Easingwold. They have never been reprinted in this country, and, as they fully sustain the author's high reputation as a writer, it is proposed to connect them with those already known among us, and publish the whole in two octavo volumes of about 400 pages each. This will include all his sermons hitherto published, in two volumes of the same size with those which contain the new sermons alone. Connecting the old with the new Sermons, will make a complete work, and add only sixty cents to the cost of the whole.

It will be printed in the same style with the North American Review, on paper as good, with a new type of the same fount, and sold, after publishment, at *four dollars* per set. The price of the English copy, containing the new sermons only, is *five dollars*.

The work is already in the press and will be published in August next.

Subscriptions at $3 per set, received in Boston, at the Register office, by Hilliard, Gray, & Co. R. P. & C. Williams, Richardson & Lord, Bowles & Dearborn, and Crocker & Brewster. A liberal discount will be made to those who take a number of copies. June 30.

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

Liverpool, (Eng.) Sept. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the virtues of Swaim's Panacea.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14. 9t

WANTED.

A MAN to obtain subscriptions for a periodical work. Apply at this office. July 14.

ROOMS TO LET.

THREE or four rooms in the building corner of Court and Brattle street to let, singly or together. Information on the premises.

GEOGRAPHICAL CARDS.

NEW Geographical Cards, for Children. Price $2 per Doz.; 25 cts. per pack. For sale by N. S. SIMPKINS, & Co. Court Street, corner of Brattle St.

SABBATH SCHOOLS.

HYMNS on Cards for Sabbath Schools. Do. with texts of Scripture attached to each. Do. with a Reward of Merit on each. Price 12 1-2 cts. a pack. Likewise, Moral and Religious books for Juvenile Libraries, for sale as above. July 14.

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volume. Some of the last volumes will be sold separate, if wanted, and complete sets. June 16.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution. July 14.

GEORGE WHITE.

THIS day published by N. S. SIMPKINS & Co., Court-street, *GEORGE WHITE*, or *THE GENEROUS BOY.*

This beautiful little story is thought to be admirably calculated to imbue the minds of the young with the true principle of a generous and forgiving disposition.

Likewise for sale children's & youth's books, suitable for Juvenile Libraries. Hymns on sheets. Rewards of Merit, with a short hymn adapted to the capacities of young children, attached to each reward—price from 4 to 25 cents per dozen.—Class papers, &c. for Sunday schools. may 12

HYMNS FOR CHILDREN.

JUST published, and for sale at this office, "Hymns for Children."

☞ A notice of this little work will be found among the communications in the Register of June 16.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York. may 19

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